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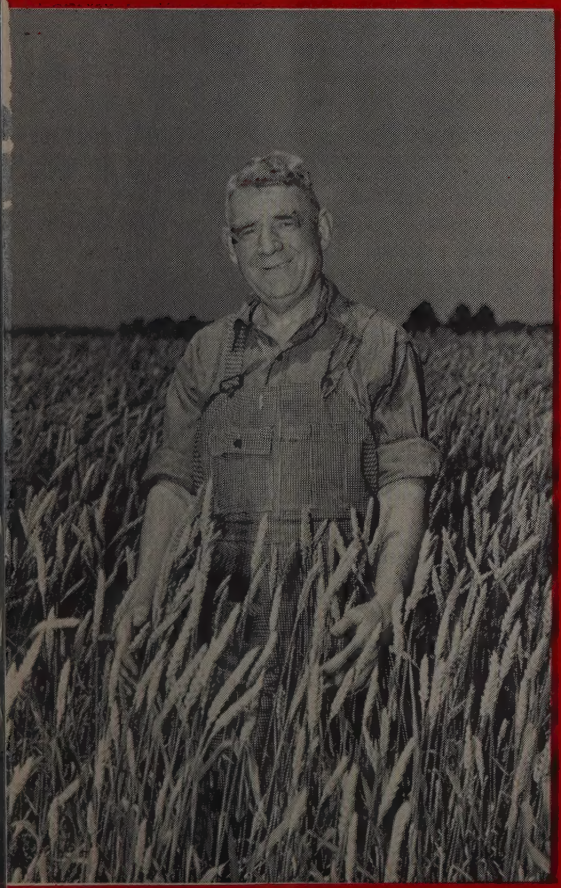

harvest truly is great, but the laborers are few."—Luke 10:2

July

1955

BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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Total Commitment!

by HANS P. TREUENFELS

Are we really putting Christ and His Church first?

"Take my life, and let it be consecrated. Lord, to Thee."

We like to sing this hymn of Christian service. We sing it strongly as Lutherans do sing. We mean it strongly as Christians should. Or, do we?!

Brotherhood leaders are deeply concerned with certain shortcomings within our organizations and membership. Our progress on a wider scale has been pitifully slow; our impact on the life of the Church has been unnoticeable. Brotherhood meetings are seldom overcrowded; church attendance is not quite as regular as it should be. Not every request to do some work for the congregation or the Church at large is as spontaneously and cheerfully responded to as it might be.

Again and again we ask, why? What is the answer? Is it all our own fault? We all mean well, but are we vigorous enough in our leadership; are we convincing enough in our own examples; is our own sincerity pure and contagious enough to inspire the men of our times?

Realizing that some will disagree, I venture to state that nowadays religious convictions as well as church life have been watered down, thinned out. The growth of statistics in the number of affiliations with organized religion has been widely accompanied by an increased secularization of American life and thought, including the life and thought of the church. "Bigness" in business and church has become the criterion of success. "In easy-to-take tablet form" has become the by-word for physical medicine as well as for spiritual exhortations. Many cultivate religion largely as a kind of emotional enrichment, cultural grace, or social necessity.

We have heard so many good-sounding pronouncements on the "Christian Vocation" and how important it is to put Christ into everyday life—as if life were possible without God—that we are all mixed up about the meaning of living *in* Christ or *for* Christ.

People are always advising others to have "faith," sometimes asking them to have faith in themselves, their own ability, in other people, in America, in our way of life, in our future, or even in some man-made product or other. Many times they

---

Mr. Treuenfels, L. L. D., Norwalk, Conn., is a member of the Executive Committee of the United Lutheran Synod of New York and New England, and is the immediate past president of the Brotherhood of that Synod.

might mean "trust" or sometimes "hope," but they don't propagate the real faith, the "faith in God and Father of our Lord Jesus Christ."

Just as "faith" has been adulterated, so are modern men not conscious of being sinners, but rather consider themselves as the innocent victims of circumstances. This is not necessarily a sign of hardheadedness or complacency, although it puts an element of unreality into their confessions. However, as they do not deeply feel guilty, their penitence is somewhat shallow. It is not astonishing, therefore, that with religiosity that tends to avoid the faith in God, who can only through repentance be known, the commitment to God is not unreserved but superficial; too often it is the easy way out rather than the demanding and commanding total commitment.

Many men—and it is not their individual fault alone—are satisfied in sacrificial giving of money, sometimes legalistically figuring a tithe as being all that is ever being expected from them, and they completely forget the stewardship of time and talent. Some even feel they do more than could be asked, as if they should not know that nothing they own is from them but all is from God.

Many are so busy getting ahead in this men's world that they have little time left to prepare for life hereafter. Many believe they must join clubs and many kinds of organizations to meet with the right people to get assistance in advancement, but they forget that contacts are a path built by what Christ called love.

Some are convinced that refereeing or managing a little league team is their best contribution to bringing up good boys, and it is a good one. But they overlook that lessons learned by the boy in Sunday school or vacation church school will stay as guides with the boy all his life and are more important rules than those of a game of sports.

Others endeavor to gain strength and relaxation out of fishing all day for the evasive trout or by hitting that little defenseless golf ball along the fairways, even on a Sunday morning, thus missing God's service, obviously ignorant of the fact that a soul at peace with itself is a necessary condition for a healthy body. Even a few think they cannot spare any time from their pursuit of making money to raise their standard of living in order to achieve happiness, but they should have learned that they are profited nothing in gaining the whole world and losing their own soul.

Regretfully I want to say that not enough of our Lutheran brethren, even of our communing members, are really putting Christ and His church first. Or should I rather challenge them in saying that they do not absolutely and completely fear, love, and trust God above all things?

We should not compromise. We should be singularly dedicated Christians. It is true that we have a twofold responsibility. As laymen we

must translate our witness to God into the concrete experiences of our daily work, yes, but this is secondary to our obligation toward the spiritual and institutional needs of His church. The collective fellowship in the church of our Lord. a really and profoundly church-centered life, in unity and community as found in Christ, gives men that fundamental security through which he seeks to do the right thing in his work-a-day pursuits. God gave him his talents, his time on earth and his possibilities of success, every day in the week and not just for Sunday.

It is appropriate to realize that the claims of the church upon the time of its lay people must be kept under review. But it seldom should be a matter of difficult choice for a layman if he should take part in a meeting of his union, of his board of directors, of his political party, or of some other worthy causes, or if he should be at a function of his congregation or the church. It will be made easier for him to come to the correct decision if he can recognize the value of the function for His kingdom or its merits even for his own personal spiritual gain by attending it. Even manual work is to the glory of God if it is done in reverence and the right spirit for Him.

The doctrine of the priesthood of all believers is too many times used only to level the superiority of ecclesiastical occupations, but it should primarily rally all lay people to their greatest privilege, to the richness of the Christian ministry, which as "the people of God" they share with their pastors. Their work in the church and for the church is true stewardship; their being ready to help and take part in any and all functions of the church is their faithful answer to the call.

A Brotherhood is only a true auxiliary of the congregation or the church if its aims and program are truly Christ-church-centered. As a church group we have no competition, and we need not, we should not, compete in our planning, our meetings, our objectives, even in our fellowship and recreation with other men's organizations in town. Our tasks are the mission of the church. Our programs are the responsibilities given to us as Christians, His followers.

As such we expect our members to be consecrated to the Lord in total commitment.

●

Six Mistakes of Man

The Roman philosopher and stateman, Cicero, said this some 2000 years ago, and it is still true today. The six mistakes of man are:

1. The delusion that personal gain is made by crushing others.
2. The tendency to worry about things that cannot be changed or corrected.
3. Insisting that a thing is impossible because we cannot accomplish it.
4. Refusing to set aside trivial preferences.
5. Neglecting development and refinement of the mind, and not acquiring the habit of reading and study.
6. Attempting to compel other persons to believe and live as we do.

—Sunshine Magazine

Education for Living

by EARL S. RUDISILL

Christianity and Democracy

Christianity and democracy are compatible, but they are not identical. It is true, however, that they have a great deal in common. Christianity thrives best in the free atmosphere of a democratic society, and democracy reaches its finest flower in a Christian civilization.

Christianity is a religion, involving faith and life, while democracy is a political philosophy, expressing itself in freedom and order. Both have as their basis of belief the supreme valuation of human personality, upon which our whole Christian and democratic ideals of morality are dependent. Jesus asked "What shall it profit a man if he gain the whole world and lose his own life (soul)?" All champions of democracy emphasize that same value, and center everything in the welfare of human persons. In fact, all other values are contingent upon their relationship to human life.

Christianity can and has lived under various forms of government and political creeds. It lived, but feebly, under the Czarist government of Russia, and it has survived, with a struggle, in Soviet Russia. It lived and suffered under the Roman emperors and actually conquered Roman might without recourse to the sword. It has functioned under all sorts of governments and in spite of various types of corruption of government and society, even corrupt democracies.

Ancient Greece had democracy at one time, but it was a far cry from what we today know by that term. With a form of extremely democratic expression, it was somewhat of a dictatorship by a political boss. The meaning of democracy in Greece was not altogether different from what the Russians today call "democracy." Even now, when conceived in the best ways, democracy takes different forms, such as, those in Britain, France, Italy, Canada, and the U.S.A. Where you find the purest form of Christianity you are likely to find democracy at its best.

Neither Christianity nor democracy assumes the complete equality of men. The Declaration of Independence (U.S.A.) declares that "All men are born free and equal." Jefferson was referring to political equality—human rights, law, etc. There is no equality of persons in many other respects, such as mentality, temperament, reaction time, health, physical strength, and artistic ability. Even Jesus recognized the wide variety of quality in the endowments of people. Neither Christianity nor democracy require full

equality.

In the U.S.A. democracy has had a fine development from the time of the adoption of the Constitution. The founding fathers (Washington, Jefferson, Madison, Franklin) were more aristocratic in outlook than we are today. Their idea of democracy was somewhat restricted. They would be surprised if they could now reappear in the land of their love and find how far we have progressed in democratic ideals. It is plain that as the United States has become more definitely Christian it has come to realize more and more of the democratic ideal. Let that progress continue.

Message from Headquarters

by EARLE W. BADER

King's Men Lead Others to Church

The King's Men are dedicated to the belief that Christ comes first in their lives. These consecrated men count it a privilege to have a humble part in serving His Kingdom.

Although the King's Men are interested in all phases of the Lord's work, special emphasis on specific tasks provides an opportunity for intensive training to effectively serve their King in particular areas of church work.

The King's Men program is the specific evangelism project of the Brotherhood. This program is based on the premise that whenever men go to church, their families will accompany them.

Every congregation has lapsed and inactive members that need to be reactivated. The informal visits by the King's Men to the homes of fathers and sons of the congregation will be a long step in the restoration of the family pew at the Sunday worship service. The King's Men can win the unchurched for Christ by inviting them to attend the worship services.

Remarkable results have been achieved whenever the King's Men program has been properly conducted. The attendances at the Sunday and Lenten worship services have been increased from 20 to 118 per cent.

Other benefits derived from the church attendance crusade are equally impressive. A new enthusiasm permeates the entire congregation. Its life and work are lifted to new heights. Inspired by larger attendances, the pastors preach more effectively. Loyal members are encouraged to accomplish hitherto impossible tasks. Reclaimed members are happy to serve their revived church. Choirs and the ministry of music are strengthened. Congregational singing is improved. Catechetical classes

enroll new members. Evangelism and Christian stewardship take on a new meaning. Financial contributions are increased. Sunday-school enrollments are often doubled. Church buildings and grounds are improved and beautified. New equipment and facilities are provided for the Sunday school and Boy Scouts. Auxiliaries take on a new life. New leaders are discovered to promote the whole program of the congregation. People of the community are impressed by the church's influence, and the unchurched are eager to unite with a witnessing and growing congregation. It's a proven fact that a successful church-attendance crusade stimulates the entire congregation and community.

The King's Men church attendance program was prepared by the Evangelism Committee of the Brotherhood in cooperation with the ULCA Board of Social Missions. To promote this program effectively, the Brotherhood has provided the following aids:

1. The sample church-attendance kit contains:

   a. A 16-page brochure in which is outlined every step of the program. This booklet indicates the committees that are needed, and lists their responsibilities. It contains helpful suggestions on publicity and promotion, possible approaches to the indifferent, and gives detailed instructions to the King's Men.

   b. Other sample aids include cards to enlist the services of the King's Men visitors, church-attendance covenant cards, assignment cards, etc. These may be ordered in quantities at a nominal cost from Brotherhood Headquarters.

   c. Sample poster to record comparative church attendances for the duration of the crusade.

   d. A suggested commissioning service for the King's Men visitors.

   e. An order blank for your convenience in purchasing or renting the "King's Men Doing The King's Business" filmstrip and recording.

A 20-minute filmstrip in color entitled "The King's Men Doing the King's Business," with 33 1/3 R.P.M. recording. This audio-visual presentation will stimulate any group in a congregation to put on a successful church-attendance crusade. It tells about Emanuel's Church laymen becoming disturbed about the indifference of their fellow members to church worship. These men did something about it, and consequently doubled the number of worshippers attending their Sunday services. It shows how Emanuel Church not only filled its pews on Sunday but also added new voices to the choir, found new teachers and members for the Sunday school, new leaders and members for the organizations, and increased the treasurer's receipts.

The filmstrip and record may be purchased for $10.00, or rented for $2.50, from Brotherhood Head-

quarters.

3. An attractive three-color poster entitled "You Are Your Brother's Keeper" is available at 20c each. This poster emphasizes the Christian's responsibility toward lapsed members.

4. An embossed certificate of commendation for presentation to the Brotherhood that successfully conducts a King's Men church-attendance crusade.

A convenient King's Men literature and audio-visual aids order blank will be found on page 16 of this issue.

We invite you to write to Brotherhood Headquarters, Market and New Streets, Bethlehem, Penna. if you have any specific problems concerning your "King's Men" church attendance crusade.

Brotherhood in Action

by CHARLES F. BROBST

A Successful Community Gathering of Men

Visiting Brotherhoods of other denominations and being visited by them can produce much inspiration, suggest new workable ideas, and provide enjoyable Christian fellowship, not to mention the appetizing refreshments often served.

In one town, the Brotherhood in an Evangelical and Reformed church began a movement which resulted in a delightful experience to the men's groups of the three congregations in the small semi-rural community. Invitations were given to the Brotherhoods of a Lutheran and Evangelical United Brethren Church to spend an evening together. An address was included on the program by a spiritual son of the Lutheran Church. Refreshments and fellowship around previously arranged tables in the social room concluded a delightful evening.

The reaction to this neighborhood meeting was most favorable. "This we should do at least once a year" was an opinion expressed by many of those present. Men living within easy walking distance met and became acquainted at the meeting. Others were casual acquaintances but were unaware of one another's church interests. The occasion afforded a splendid opportunity for Christian witnessing to each other. Being made conscious of other men's church interests in other denominations in the community gave invaluable inspiration and encouragement to the men of all the church groups.

The common meeting of the three denominational men's groups brought men to the meeting from the Brotherhood of the Lutheran Church who seldom came to their own meeting.

This may have been true in other churches also. The regular attenders made an unusual effort to invite and urge others to attend for fear of having a conspiculously small number from their own congregation present. They were eager to be well represented and worked to accomplish it. They demonstrated to themselves that men can be persuaded to attend. The logical conclusion follows, that if they can get them to go to a men's meeting of this kind, they will come to their own Brotherhood meeting if a similar effort is made to interest them.

It is possible that the very nature of the meeting with men from all the churches in the neighborhood had an appeal which a smaller congregational gathering of men didn't have.

The unusualness of the occasion had an attraction which interested the men. It got them started and it is expected that at least some will start to come to the meetings of the Brotherhood in their own congregation more regularly.

Honorary Life Membership

by PHARES G. BEER

1955 Honorary Life Membership Roll

The July issue of *Lutheran Men* is the one in which all the Honorary Life Memberships are listed for the year. This year 100 persons have been so honored and there are now 563 names on the Honorary Life Membership rolls.

A number of synodical, conference and local Brotherhoods have honored their retiring officers with these Memberships. Will your leaders wear the button, carry the card and receive the certificates that should be theirs for their sacrificial efforts in behalf of your Brotherhood? The Honorary Life Membership button is a beautiful work of art centering around the Lutheran emblem.

The Honorary Life Membership group this year includes six ladies, 13 pastors and 81 laymen. The names on this list are those received by the chairman of the committee from May first to May first. If your names were not received before May first, they will appear in next year's group.

Every Membership given is the result of some person's or organization's love for some individual leader or friend and when taken it is a person's love for the Brotherhood or the cause of evangelism. Let us not forget Paul's words in I Corinthians 13:13, "Now abideth faith, hope, love, these three; but the greatest of these is love." Man draws closer to God in love than in any other act.

Let us show our love by giving Honorary Life Memberships to our fellow Christians while they are alive.

Below is the list by synods of all the Honorary Life Memberships received during the fifth year:

Central Pennsylvania
Ray L. Hauer
J. Howard Luttenberger
J. Donald Herrington
Mrs. Stewart W. Herman
Frederick W. Slaugh

Central States
Herbert A. Murray
William Schierkolk
Henry Eden

Georgia-Alabama
Christian W. Dieckman, F.A.G.O.
John J. Fricke
David Blomstrom
Leonard J. Hanna
Robert E. Harkrider
John R. Brokhoff, D.D.
Doyle H. Dasher
M. R. Gruber
J. H. Cornwell
H. M. Rogers
E. P. Eyler
Charles E. Fritz, D.D.

Illinois
Alan Louis Stollfus

Indiana
Benjamin E. Croft
Earl L. Yingling

Iowa
Marvin Couch
Clifford Dudley

Kansas
Rev. Russel Weberg

Maryland
Burns C. Downey
Harry A. O'Brien
John J. Nordberg
Rev. Carl C. Wiebking
Harris M. Frock

Michigan
Herman Bauman

Midwest
Paul Rettig
Elmer H. Duis
Rev. Philip C. Biblehimer

New Jersey
Eugene H. Kelchner

New York
Adolph Duerschner
Charles F. Fingerhut
Harry F. Ruhm
Martin J. Jensen
Henry J. Arnold, Ph.D., LL.D.
Henry J. Fischbeck
William Pankratz
Miss A. Martha Herbig
Rev. Howard A. Kuhnle
G. Harold Stark
Ralph J. Wohlsen
Mrs. Henry S. Hess
Reinhard Meyer
Otto Mestler

North Carolina
Charles Richard Isenhour, Sr.
C. O. Isenhour
Dallas L. Sigmon
Carl R. Linn
Charles H. Tuttle
Gernie E. Davis
Roy R. Smyre

Ohio
Walter R. Glotz

Pacific
Mrs. Winnifred Moody

Pennsylvania Ministerium
Elmer M. Rosenberger
Nevin T. Hein
G. Franklin Gehr, D.D.

William L. Katz, D.D.
Corson C. Snyder, D.D.
J. Frederick Stolte. Ph.D.
Oliver Dettra
Wilmer F. Weierbach
Jacob A. Eberts
Rev. Warren C. Johnson
Arthur W. Lehr
Mrs. Henry S. Jacobs
Robert C. Bader
Rev. Sterling F. Bashore
Ross Martin
Norman E. Huseman
Roger M. Rentschler
Harvey C. Snyder
William H. Smith
H. Lloyd Ott

Pittsburgh

Lee W. Bricker
C. C. Goodman
Clarence J. Conrad
F. Alden Wilson
William C. Helfrick
Joseph J. Shefsiek

South Carolina

L. B. Hammett
Miss Marion W. Trotti
Rev. Muller R. Wingard
H. H. Jessen
Claud Sox
John D. Smeak
Francis Smith
W. Archie Dodgen
Evans F. Shealy
David W. Haigler
Charles D. Davis
W. Autry Smith
H. T. Ritter
Robert E. Hiller

Texas

Albert M. Fulmer

Twenty-two synodical Brotherhoods or their members have cooperated with our Honorary Life Membership program. May we again please ask all synodical, conference and congregational Honorary Life Membership secretaries and other interested persons to check the above lists, and if there are any errors in the listing or spelling of names, please notify Phares G. Beer, Ph.D., 708 St. John Street, Allentown, Pa., at once so that the names may be placed correctly on the honor roll.

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Boy Scouts

by GEORGE A. EICHLER

The Camping Season is Here

To Parents:

When your boy goes off to scout camp this summer, you know he's headed for a grand and glorious adventure. Scout camp has just about everything a boy could ask for—swimming, boating, hiking, cooking, woodcraft, games—and the friendly companionship of many other boys.

Initiative and leadership is en-

couraged in your boy, the kind of self-reliance that makes for good neighbors and good citizens. At all times, though, activities are supervised by experienced campers who regulate camp programmes and keep a parental eye on your boy.

Scout camp is a democratic community with a strong spiritual tradition. Every boy has ample opportunity for religious worship and is encouraged to grow strong in the faith of his father while he grows strong in body and spirit.

To Boys:

To be sure that you will have a good time, we suggest that you prepare a check list of equipment to take along to camp. You will surely forget some things if you do not make a list. If you have less than 25 articles on your list, we believe you have forgotten a number of important things.

Make up your mind to take advantage of everything offered at camp. Camp offers so many things and the time is so short that you need to plan your schedule carefully to make the most of it.

Be a good sport. Do a good turn daily. No one likes a poor sport. Guarantee a good time for yourself by being a good sport.

Obey all safety rules and regulations. There isn't much fun in spending some of the time in the infirmary. There are many hazards in every camp. Be safety-minded.

Write to your parents and other members of your family. You are very busy at camp, we know, but the folks back home miss you and will surely appreciate hearing from you several times during your camping period.

News

New Jersey Synod Brotherhood Holds Outdoor Convention

Charters were granted to the Brotherhoods of Christ Lutheran Church, Camden, and St. Paul's Lutheran Church, Beach Haven, at the convention of the Brotherhood of the Evangelical Lutheran Synod of New Jersey, May 7, at Moorestown, N. J.

More than 200 delegates and visitors gathered for the sessions on the lawn of the New Jersey Lutheran Home.

The Rev. Dr. L. Ralph Tabor, pastor of First Lutheran Church, Baltimore, spoke at Vespers on, "God's Ready Men." The Rev. Dr. C. Donald Heft, secretary of the New Jersey Synod was the liturgist and the Rev. Dr. Edwin H. Knudten, president of the Synod, installed the officers for the next year.

Leonard F. Ashford, Philadelphia, a member of the executive committee of the ULCA Brotherhood conducted the "Springboard Clinic," an afternoon feature designed to bring out ideas for local programs and projects.

Devotions were conducted by the

New Jersey Leaders

Brotherhood president, Howard C. Kontje, (center) is discussing the convention program with vice president, Eugene H. Kelchner, (left) and the Rev. Dr. Edwin H. Knudten, president of the Synod.

Rev. J. E. Gonzalez, pastor of St. Peter's Church, Plainfield, and the Rev. Edwin Hellers, pastor of St. James' Church, Phillipsburg.

The Brotherhood adopted a budget of $1,325. Its major project is the Lutheran Youth Camp at Camp Beisler, located atop the Schooley Mountains near Hackettstown. Tours of the Lutheran Home were conducted by the Brotherhood of Zion Church, Riverside. Dinner was prepared and served by the men of Temple Church, Pennsauken.

●

Maryland Synod Brotherhood Meets at Gettysburg, Pa.

The 35th annual convention of the Maryland Synod Brotherhood held May 21 in the Church of the Abiding Presence, Gettysburg, Pa., Seminary Chapel, was attended by 115 delegates, pastors and visitors.

Business sessions opened with devotions in charge of Immanuel Brotherhood, Manchester, Md., Earl Yingling presiding. The business was conducted by President Harris Frock, Westminster, Md. Reports revealed that four new Brotherhoods were added during the year and two more have made application for membership.

Eugene H. Kelchner, Camden, N. J., secretary of the ULCA Brotherhood, extended greetings on behalf of the ULCA Brotherhood. He urged the Maryland Brotherhood to fulfill the resolutions and objectives of the ULCA Brotherhood, to double the membership and support the King's Men program of evangelism.

The afternoon session opened with devotions in charge of the Uniontown Parish Brotherhood, Wilbur Sherfey presiding.

Dr. F. R. Seibel, Silver Run, Md., addressed the group on the conven-

tion theme, "Our King Commands: Go Ye—Bring."

Officers elected were Alfred P. Rasch, Alexandria, Va., president; Charles Scharf, Hagerstown, Md., first vice president; Earl Yingling, Manchester, second vice president; Morton Z. Hunt, Riverdale, Md., recording secretary; Ralph Keister, Bethesda, Md., statistical secretary; John L. Shaw, Frederick, Md., treasurer; the Rev. H. Luther Rhodes, Washington, D. C., pastoral advisor.

The officers were installed by the Rev. Dr. Frank Fife, president of the Maryland Synod.

The convention voted to meet again next year at Gettysburg.

The convention closed with a banquet in the evening. Greetings were brought by Merwyn C. Fuss, Taneytown, Md., ULCA Brotherhood president, and an address was given by the Rev. Charles F. Trunk, Frederick. The Rev. R. S. Shanebrook, Manchester, pronounced the benediction.

—William J. Flohr

●

New York Brotherhood At Wagner College

Dr. C. Franklin Koch, executive secretary of the Board of Social Missions of the ULCA, told the 25th annual convention of the Brotherhood of the United Lutheran Synod of New York and New England that Christian lives must be built upon "an active, aggressive faith which will reveal itself to us and to others in Christian deeds."

The convention was held at Wagner College, Staten Island, N. Y., June 3-5. Details of this convention were reported in the June issue of *Lutheran Men.*

Dr. Koch paraphrased Peter Marshall who "believed in Jesus as a red-blooded, two-fisted, stalwart man who loved the sun and the storm of the out-of-doors." "It is such a one who challenges us and censures us with the words, 'not every one who says unto me, Lord, Lord, shall enter the kingdom of heaven, but he who does the will of my Father.'"

Recent reports indicate that a lively and stimulating convention was held by this vigorous and growing Brotherhood, which has made great progress under the leadership of Past President Dr. Hans Treuenfels. The Executive Committee meeting at the convention, which was open to all delegates, was attended by 55 men who discussed policies and plans for three hours, with Dr. Frederick Knubel, president of the New York and New England Synod, in attendance.

The convention elected the following officers and Executive Committee members: President Earl Freese, Rochester; Vice President Clarence L. Neun, Buffalo; Secretary Otto Mestler, Utica; Treasurer Richard L. Vogel, New Britain, Conn.

The Rev. Wilfrid A. Schmidt, Rochester; Sheffield Farrelly, New York; John Tidemann, Hamden, Conn.; The Rev. Walter Bock, Cobelskill; George Haag, Snyder; Robert H. Reuger, Rockville, Conn.; Ex-officio, the Rev. Dr. Knubel, and Dr. Hans Treuenfels.

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Utica Brotherhood Honors Pastor Keller

The Brotherhood of Redeemer Lutheran Church, Utica, N. Y., honored their pastor, the Rev. Dr. Arnold F. Keller, Sr. (shown at right above) at the March meeting, when they conducted a "This Is Your Life" program. The pastor's life was portrayed with the use of picture slides made of his childhood days and his early ministry, with the co-operation of Mrs. Keller.

During the meeting, Dr. Keller, who served Redeemer Church for 33 years, was presented with a gift of money from the Brotherhood by George Lounsbury (left), the local Brotherhood president, with Harry Ruhm (center), chairman of the past presidents program, looking on. Pastor Keller used the money to buy a television set.

Michigan Brotherhood Convention

The Michigan Synod Brotherhood convention was held in Trinity Lutheran Church, Grand Rapids, on April 24, with President Samuel DeStefano presiding. Formal opening of the convention was followed by an address of welcome by James Hubrecht, president of the local Brotherhood.

Reports indicated gains in membership and good progress all around.

Pastor Richard W. Albert was toastmaster at the evening banquet served by the ladies of the local congregation. Dr. Fred Kern, director of religious affairs of the Federal Civil Defense Administration, spoke on "Democracy and the Church."

William Miller, Detroit, and Mr. DeStefano were presented with the Past President's Pins at the banquet.

These new officers were elected: President T. V. Winter, Battle Creek; Vice President Frank Owen, Jackson; Secretary Ralph Lewis, Flint; Treasurer Norman Jacobson, Battle Creek; Trustee Robert Nevell, Monroe; Pastor Howard Laughner, Detroit, spiritual advisor.

—T. V. Winter

●

Southern Conference Meets in Florence, South Carolina

"The Congregation and Christian Higher Education" was the theme of a meeting of the Southern Conference of the South Carolina Synod Brotherhood in St. Luke's, Florence, on May 29. The Rev. Curtis Derrick

is pastor of the host church.

Ninety-eight men attended the conference—thirty-eight from St. Matthew's, Charleston, went by bus—representing 22 churches.

Verne Paulson of St. Luke's, Summerville, spoke on "Why Christian Higher Education?" Cmdr. Bert Brown of St. Matthew's, Charleston, spoke on "The Aims of Christian Higher Education."

Edgar J. Penington introduced the speakers, and a layman of St. Luke's conducted the devotional service. The men of St. Luke's Brotherhood were hosts to the conference and provided refreshments after the meeting.

Business sessions were conducted by Carl E. Meynardie, president of the conference.

Other officers of the conference are: Mr. Penington, first vice president; John C. Haigler, second vice president; Thomas L. Smith, Jr., secretary; G. F. G. Dehrmann, treasurer; the Rev. Eugene L. Epting, pastoral adviser, and Louis F. Ostendorff, promotional secretary.

●

A Novel Case of Obfuscating Lucubrations

A quiet little village with the rustic name of Green Lane, Pa., seems remote from the confusing title of a chemist's research paper, "Tetra-o-Tolysilane—A Novel Case of Stereoisomerism." (Printer: Try to follow copy, if you can.)

It seems that Harry W. Otto, of Green Lane, a senior at Muhlenberg College, Allentown, Pa., was cited at the recent annual convention of the Intercollegiate Student Chemists for his research paper on (Here we go again.) "Tetra - o - Tolysilane — A Novel Case of Stereoisomerism."

Using molecular models, Otto predicted the existence of six isomers of tetra-o-tolysilane and reported the preparation of several new organosilicon compounds. Elementary!

As elementary as some of the obfuscating and discomposing disquisitions and lucubrations of this editor, who points to the distinction of having been born in Green Lane and indoctrinated at the same high school and college Otto attended.

But this editor is sure that he will never receive any citations from any theological conventions for any essays he might write on such subjects as *Perichoresis, Communicato Idiomatum,* and *Genus Apotelesmaticum.* (If you do not know what this means, ask your pastor.)

Anyway, congratulations, Harry!

●

The American Indian

The Gift is Rich. By E. Russell Carter. Illustrated by C. Terry Saul. Friendship Press. Cloth $2.00. paper $1.25. 110 pages.

Amply illustrated with photographs and drawings, this book portrays the life, manners, culture, and contributions to our life today, of the American Indian.

Here we do not find the traditional picture of a bloodthirsty savage. The author states that the Indian's practice of scalping reached "its peak only after the white man offered scalp

(continued on page 30)

Carrying the Message

by CARL HOLMES

"The Message to Garcia," by the late illustrious Elbert Hubbard I, first appeared in his little magazine *The Philistine.* Widely distributed all over the world, the message was read by millions.

It was about a man named Rowan, whom President McKinley selected to carry a message to Garcia, the Cuban general, during the Spanish-American war. Rowan listened, took the message, sealed it in an oilskin pouch next to his heart, and was off. No questions asked, no excuses.

Through the jungles he went—alone—and he delivered the letter. He was one of those dependables so rare in this world. No wonder his fame spread like wildfire!

The author said, "The man who, when given a letter to Garcia, quietly took the missive, without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets laid off nor has to go on strike for higher wages."

"Civilization is one long, anxious search for just such individuals. Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every city, town and village—in every office, shop, store and factory. The world cries out for such; he is needed and needed badly—the man who can carry a message to Garcia."

"It doesn't matter what qualifications we have for a job, if we cannot be relied upon to do what needs to be done when it needs to be done," says Richard L. Evans.

Dependability is the foundation of good character. It is one of the noblest virtues on which great accomplishments are built. It is an everyday business necessity. Dependability in little jobs sooner or later leads to responsibility in big jobs.

Some kind of obligation rests on all of us. We have primary obligations to ourselves, to our families and to those for whom we are responsible. Community obligations depend upon our voluntary willingness. Our sense of obligation to others increases proportionately as life comes to mean more to us.

There is an opportunity in every obligation. When we begin to assume responsibility, we start to mature. Many a man has started his upward climb when he came to the realization that many things depended upon him. No one is indispensable, but when one is co-operative efficient, courageous, patient, self-reliant and dependable, he becomes almost irreplaceable.

—From *Sunshine Magazine*

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Editor's Page

Vacation and Joy

No matter where you go or what you do this summer during your vacation, do not take a "vacation" from God if you intend to be joyful and happy.

Some persons assume they can be joyful and happy only when they are not encumbered with serious religious thoughts and duties. Religion is a dreary and oppressive business, with many restrictions that destroy joy. Vacation is a time of release from the seriousness of life and is the opening up of avenues of joy and gladness.

But how wrong that attitude is! The Bible speaks of joy almost as much as it speaks of sorrow and suffering. St. Paul commanded: "Rejoice in the Lord alway: and again I say, Rejoice." God gives us every reason to be thankful and joyful. He has provided many good things for us, but above all he has given us a way of salvation. That should make us joyful, not sorrowful. The Bible points out that a lack of joy is the result of man's separation (vacation) from God and the presence of joy is a consequence of man's reconciliation to God.

There is a vast difference between pleasure and joy. A man can indulge in pleasure and not get any joy out of it, and again he can partake of pleasure and be joyful. A man may drink to drown his sorrows, thereby only increasing his misery. On the other hand, Jesus changed water into wine at a wedding celebration to increase joy.

No amount of swimming, sunbathing, card-playing, eating, dancing, or just plain loafing can in itself bring joy. In fact, a person can seek pleasure all day long and still be a miserable wretch, because he is devoid within of a right heart toward God. On the other hand, a person can be ill, oppressed with many burdens, unable to find time or money for pleasure, and still be more joyful than the pleasure-seeker.

Genuine and godly joy is a result of gratitude to God for what he has done to give our lives meaning, giving us the assurance that we are accepted by him and restored to a right relationship to him through his grace, through faith. Joy is blessedness of the "poor in spirit," "the merciful," "the pure in heart," "the meek," "the peacemakers," and, yes, even those "who mourn" and those "who are persecuted for righteousness' sake." The Beatitudes conclude with these words: "Rejoice, and be exceeding glad. . ."

Jesus often described the Kingdom of God in terms of a banquet or a wedding feast. Alan Richardson wrote: "In the ancient churches of Egypt, Rome, and Carthage in the second and third centuries of the Christian era it was customary to deliver to the newly baptized candidates at their first communion, in addition to the bread and wine, a

(continued on page 29)

"I thought there'd be Plenty!"

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The Congregation and Welfare Agencies

by MARINUS C. HAGEDORN

Author

Our author, the Rev. Marinus C. Hagedorn, is a graduate of Dana College and Trinity Seminary, Blair, Nebraska. He served congregations of the United Evangelical Lutheran Church in Iowa, Nebraska, and Michigan for twenty-two years. He also served for six years as president of the synodical Luther League, and as Youth Director for four years. He has traveled extensively in the United States and Canada as a Bible teacher and preacher.

For the past two years Pastor Hagedorn has been the supervisor of the Chaplaincy Department of The Lutheran Charities, at Detroit, Michigan.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock, George O. Koponen. Brotherhood topics are prepared under the auspices of The American Federation of Lutheran Brotherhoods.

The main task of the church will always be to preach the Gospel and administer the sacraments. But if the church has caught the spirit of Christ she cannot fail to be interested in every organization and movement that ministers to any phase of human well-being. Every welfare agency, in reality, is an extension of the church's work, whether it is under church auspices or not.

In this topic the term "welfare agencies" is used in its most inclusive sense rather than as a technical term. It includes employment agencies, recreational centers, health clinics, hospitals, orphanages, old folk's homes, family-counseling agencies—anything and everything that helps solve human problems and aids men in moving toward fullness of life.

Topic Aims

1. To list the welfare agencies, church-related and not church-related, which minister to the needs of members of the congregation and the community.
2. To discover the extent to which these agencies are meeting vital human needs.
3. To inquire about the extent to which the local congregation and its members are supporting such welfare agencies.
4. To discuss how the congregation and these welfare agencies could co-operate more effectively in promoting human welfare.
5. To lead members of the Brotherhood, individually and collectively, to lend greater support, financial and personal, to desirable welfare agencies.

In relation to these welfare agencies the congregation has a twofold duty: first, to acquaint herself with all the social and welfare resources in her community; and secondly, to determine what her attitude toward them should be.

Learn to Know Them

In rural communities it may be comparatively easy to learn to know the existing social and welfare agencies. But it is still important. In urban areas it is not easy to learn to know these agencies because they are often numerous. Here is a list of the agencies found in many communities.

Check Those in Your Community

1. Services for the aged
2. Services for children
3. Social planning organizations
4. Courts and correctional institutions
5. Educational institutions
6. Employment and vocational guidance
7. Family services
8. Services to the foreign born
9. Funds and foundations
10. Services for the handicapped
11. Health services
12. Hospitals and clinics
13. Housing
14. Information services — libraries, community services, etc.
15. Legal aid
16. Maternity homes
17. Mental health services
18. Nursery schools
19. Recreation services and community centers
20. Relief organizations
21. Services to servicemen
22. Shelters for transient and homeless
23. Youth organizations and services
24. Religious organizations

How well are you acquainted with the social and welfare resources of your community?

To many of these community institutions and agencies the congregation should offer a positive Gospel ministry. To others the congregation can offer counsel, guidance, and sometimes even supervision, through the pastor and lay leaders who are active in the work of these institutions and agencies.

The General Hospital

The general hospital presents a greater opportunity and challenge to the congregation than ever before. This is true, first, because the hospital census is higher than formerly, and secondly, because an increased number of doctors and hospital administrators realize the value of a spiritual ministry to patients. There is a growing interest in the total well-being of man. The church should welcome this development and rise to

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Worship

Hymn: "All Hail the Power of Jesus' Name" —No. 131 C. S. B., or No. 185 P. S. H.
Scripture: Matthew 25:31-46.
Prayer
Special Music
Hymn: "Where Cross the Crowded Ways of Life"—No. 235 C. S. B.,or No. 169 P. S. H.
Topic
Hymn: "O for a Thousand Tongues to Sing" —No. 135 C. S. B., or No. 189 P. S. H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

meet the challenge.

In addition to their illnesses, hospital patients are often confronted by problems related to loneliness, their families, their jobs, finances, the fear of incapacitation. These needs invite not only the spiritual guidance of a pastor but also the friendship and help that Christian laymen can bring.

The Chronically Ill

People who are chronically ill are usually found in nursing homes, infirmaries, sanitoriums, polio centers, and asylums. They are not necessarily incurable, yet many of them will never be cured. If they received proper care and help, many could be rehabilitated; however, due to the great shortage of physical therapists, many never will be. For instance, authorities say that if the people who have suffered a stroke were properly treated 94 per cent of them would walk again and 33 percent could go back to their jobs. But as long as we have our present shortage of physical therapists, occupational therapists, nurses, orderlies, and other helpers, this will not happen. The field of the chronically ill presents one of the greatest opportunities for Christian service in our world today.

How well are we informed about the needs of the chronically ill, the infirm, the mentally ill, the crippled, the mentally deficient, the deaf and dumb, the blind, and those otherwise handicapped who are living in our community? The institutions that minister to such people invite us to add years to the life of these unfortunates.

The Aged

The problem of caring for the aged is greater today than ever before. We have over ten million people over sixty-five years of age—four times the number we had twenty-five years ago. By 1975 there will be twenty million people over sixty-five, or one such person for every able-bodied working man.

How shall we meet this need? Shall we establish more church homes for the aged? Some think we should, others think not.

Many aged people live in county homes, private boarding homes, and homes owned by societies and lodges. That means that our people who are in such institutions are removed from their church. Under these circumstances every congregation is challenged to keep in touch with its aged members, especially in metropolitan areas. Pastors and chaplains need the help of consecrated laymen to visit these people.

Regardless of how well these homes are operated, the aged always have needs. Common needs might be listed as follows:

1. Loneliness—a feeling of being forgotten.
2. Idleness—a feeling that they are not needed.
3. Monotony, resulting from routine living.
4. Church ties broken.
5. "Whom can I tell my troubles to?"

Child Welfare

The orphan and the unfortunate

child have always been close to the heart of the church. In many instances our welfare organizations started through a ministry to little ones.

Except for the physically handicapped and mentally deficient, the present trend is away from institutional care to care in a private home, either adoptive or boarding. The aim is to give every child, if possible, the blessings that come from living in a family.

Countless children are in desperate need of Christian care. The high divorce rate, the growing illegitamacy (approximately 650,000 annually), and parental delinquency, victimize many children additional to those who are orphaned. The whole area of child care presents a vital opportunity to the church and carries with it the promise of great blessing, for what could be of greater worth than saving the life of a child?

Christian child care requires conscientious and professionally trained workers. Such workers are among the most valuable citizens a community can have. Their work is both difficult and responsible. To a large extent they determine the future of many children. The judge in court may say the final word, but it is based largely on the groundwork done by the case-worker who devoted many days and perhaps weeks to each individual case.

Other Areas

A glance at "Check Those in Your Community" will reveal many other areas that invite the attention of the congregation: neighborhood houses, correctional and penal institutions, family services, various health services, and others. All invite and welcome the ministry of the church, and all deserve our interest, counsel, and help.

Through her membership the congregation is an active participant in civic, recreational, and social enterprises of the community. The church should mold the character and properly motivate the men and women from her ranks who serve in such community institutions. By working in close co-operation with community agencies the congregation becomes an integral part of its community. The end result will be, not that the congregation will be dependent upon her community, but that the community will depend on the congregation. With a heart for her work she will touch the heart of her community, applying the Gospel to community needs.

For Study and Discussion

1. Which welfare agencies and institutions are represented in our community? What kind of service does each render? What are the special needs of each agency? How could our congregation and its members support the work of each of these agencies? (*Note:* This is the time to call for the report of the committee that was aked to look into the work and needs of local welfare agencies and institutions.)

2. What could members of the Brotherhood do, individually and collectively to assist the general hos-

pital in its work of ministering to the sick?

3. Are there any institutions or agencies in our community that render a special service to the blind, the deaf and dumb, the crippled, the epileptic, the mentally deficient, the aged? Should agencies be established to care for or to assist such people? What can members of the Brotherhood do, individually and collectively, to help such needy people?

4. Are there any institutions or agencies in our community that deal with child welfare? How can our congregation undergird this work?

5. Do we have a public library, public playgrounds, a public swimming pool, a public park, in our community? How are they managed and supported? What can members of our congregation do to help make them real welfare agencies?

6. Does our community have a free well-baby clinic, a community (visiting) nurse, a community social worker? What services do they render? How can the Brotherhood assist them, or help establish such services if they do not now exist?

Suggestions for Action

1. Acquaint yourselves with members of your congregation who are now living in institutions. Take definite steps as a Brotherhood to render a Christian service to these people, according to their needs.

2. Take steps to make definite contributions to the community welfare by encouraging qualified men and women to serve on boards and committees, as regular visitors, or in other ways that may be suggested by those now responsible for the work.

3. If the need exists, take steps to have your community establish a well-baby clinic, a day nursery (to care for young children of mothers who must work), a community nurse, etc.

4. Appoint official Brotherhood visitors to call upon the invalids, shut-ins, and handicapped, whether in institutions or private homes, and to minister to their spiritual and material needs.

5. Establish a Social Action Committee that will be qualified through study and experience to direct people to the proper welfare or social agencies in the hour of need. (Many aged and disabled are not receiving the compensation to which they are entitled because of lack of information.)

6. Establish a scholarship to help a young man or young woman pursue the studies necessary to qualify as a trained social worker.

7. If the need exists, take steps, in co-operation with the proper authorities, to secure a parish or a community social worker.

8. Take steps to secure greater support for the church's social welfare agencies that are rendering service on the territory of your congregation.

Is Our Congregation Over-organized? Assignments for the September (Ninth) Meeting

The chief purpose of a Christian congregation is to preach the Gospel and administer the sacraments. It must instruct young and old in the Word of God and win souls for

rist. But the congregation has a number secondary purposes which are important, h as, providing opportunities for the ex-ssion of Christian love, providing opportu-es for Christian recreation, and helping build a Christian community.

n order to accomplish its purposes the con-gation has created various organizations. ese organizations have a tendency to in-crease in number as the program of the con-gregation develops. There is danger, there-fore, that eventually a congregation may become over-organized, and that the multi-plicity of organizations may defeat the con-gregation's chief purpose. On the other hand, a congregation may fail to fulfill its God-given function effectively because of a lack of sufficient organizations.

It is important that a congregation study its organization from time to time, with special attenttion devoted to aims and ob-jectives and the effectiveness of programs.

The Brotherhood topic next month is very timely. At the beginning of fall, when the congregation and all its auxiliary groups are launching out into a program of renewed activity, the Brotherhood topic will be, "The Congregation and Her Organizations." To prepare for that meeting the following appoint-ments should be made:

1. Appoint someone to conduct the worship.
2. Appoint someone to present a brief summary of the topic at the Brotherhood meeting.
3. Appoint a fairly large committee to do the following things:
   a. Draw up a chart of the organization of the congregation, indicating how the various organizations are related to each other, to the church council, and to the congregation.
   b. Be prepared to describe the aims and the program of each organization and to tell how many members are reached by the organization. (Several members of the Brotherhood should di-vide the organizations between them.)
   c. Be prepared to indicate needs that are not met adequately by existing or-ganizations in the congregation. (This committee might think of the various age groups—children, young people, and adults—and ask whether every age group is being reached with a satisfactory pro-gram of worship, study, fellowship, and service.)
4. Appoint a committee to give special thought to the practical outcomes that should be attained by this study and to guide the discussion. Possible outcomes are indicated in the topic under the headings, "For Study and Discussion," and "Suggestions for Action."

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(continued from page 22)

cup of milk and honey, which was a symbol and foretaste of the blessed and heavenly food of which the redeemed partake in the Kingdom of Heaven."

Where do people get the idea that Christianity is a dreary and sad way of life, requiring long faces and endless lists of prohibitions? Where do people get the notion that in order to prepare properly for the blessed joys of the Kingdom of God a person must first condition himself to be morose, pessimistic and gloomy in this world? Where does the idea come from that the more a man thunders against some of the pleasures of life, and the more he prohibits this and that and makes life miserable for everybody, the more "religious" he is?

Joy is the keynote of the Kingdom of God. If the Kingdom is within you—as Jesus said it should be within you—you have every reason to be joyful and exceedingly glad in all things.

However, all things must be done

For Families With Young Children

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1908 Grand Avenue, Nashville, Tenn.

in the spirit of Christ, not in the spirit of "vacation" from God. True joy in all things is found only in close fellowship with God.

Labor and joy can go hand in hand if you are not in a state of "vacation" from God. Pleasure and joy can belong together if we are not separated from God. Vacation time and joy go hand in hand if we do not forget God.

—Joseph B. Mohr

●

Experience Counts

A bishop had been speaking with great feeling about the use of cosmetics by young girls.

"The more experience I have of lipstick," he declared warmly, "the more distasteful I find it."

(continued from page 19)

premiums." In World War II an Indian wrote home to his parents: "I try to do everything they tell me, but some of it seems awfully bloodthirsty."

Admitting that not all Indians were perfect, the author, however, generalizes thus: "It must be reaffirmed that there are many admirable qualities of the Indian as embodied in his religion; his sense of perception and dignity, his spirit of prayer and humility, his broad sense of responsibility to his fellow men, his basic honesty and integrity are qualities that bolster and strengthen the Christian faith when transferred to it."

The author quotes George Catlin, who wrote in 1868: "I love a people who are honest without laws, who have no jails and no poorhouses . . . who keep the commandments without ever having read them . . . who live and keep what is their own without locks and keys."

Interesting are the Indian's paraphrases of the 23rd Psalm and the Lord's Prayer and his reaction to Christian missionary efforts.

This book is delightful, informative and inspiring reading, and will help one understand better a neglected and little-known minority group.

●

Life of Grundtvig

Danish Rebel. By Johannes Knudsen. Muhlenberg Press. $3.50. 239 pages.

The story of N. F. S. Grundtvig's

life is filled with exciting exploits in many fields of thought and endeavor, including Christian faith. He developed that remarkable system of popular education known as the Danish Folk School, but his interests also led to the writing of over two thousand hymns, the study of the liturgy and the relationship of the church to state, and the mythological background of his nation. He had an interest in practically every phase of his nation's life.

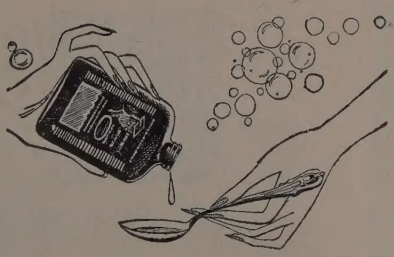
Dr. Knudsen wrote: "His faith was a Christian faith, which again meant that he believed God had revealed himself in history through Christ; that it was a personal faith. He believed firmly that faith was a gift from God." But he also believed that God is known in history—a dynamic concept of God's action in the church and in the community. He differed sharply from his opponent Kierkegaard, the individualist.

The rebel Grundtvig was always writing, always battling for something and against something. Intensely curious, he never stopped studying. His progress in Christian faith is a never-ending movement from tradition and dead orthodoxy to a lively personal faith in the power of the Spirit in his life and in the community. No wonder he has been proclaimed as a prophet and condemned as a heretic. A remarkable man, and a remarkable and fact-packed account of his life.

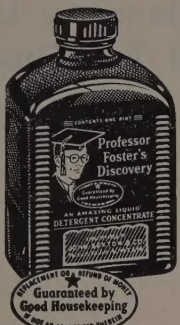
Advertising Program

An extensive program of newspaper advertising has been launched by the United Lutheran Church in America.

A series of 31 newspaper advertising mats has been prepared by the church's Department of Press, Radio and Television and they are being supplied without charge to the 4,300 ULCA congregations in the United States, Canada, Hawaii and the Virgin Islands.



Never Underestimate the Power of a Teaspoon...



full of Professor Foster's Discovery, the Sexton liquid detergent that does so much with so little.

Its magic cleansing power works equally on dishes or sheerest fabrics, a teaspoon-to-a-gallon of water being the average proportion.

It's safe, it's sure, it's *amazing*, say women who use it. Ask for Professor Foster at the better grocers.

Sexton

John Sexton & Co., Sexton Square, Chicago, Ill.

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THE BROTHERHOOD OF THE UNITED LUTHERAN CHURCH IN AMERICA

Check One: Life Membership $10.00 ☐ In Memoriam $50.00 ☐ Transfer $40.00 ☐

Name .....

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Mail this application together with check or money order to cover desired certificate directly to William Shetlock, 22 S. Fourth St., Coplay, Pa., and certificate and lapel emblem or pin will be sent immediately to the address above.

For Your Convenience

LUTHERAN MEN, Market and New Streets, Bethlehem, Pa.

Enclosed find $....., or bill me ....., for ..... year's subscription to LUTHERAN MEN.

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(church) (location)